

CATHOLIC • ACTION •

Vol. XXX, No. 11



November, 1948

CHRIST:

The Light of the World

Rev. Dominic J. Unger, O.F.M.Cap.

INTERNATIONAL RELATIONS AND PEACE
MERCY, CATHOLIC WOMEN OF AMERICA
NOCTURNAL ADORATION SOCIETY

*Holy Father Analyzes
Moral Danger to the
Young Girl of Today*

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 30c

NATIONAL CATHOLIC WELFARE CONFERENCE

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CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N. W.
WASHINGTON 5, D. C.

Subscription Rates
\$3.00 per year; \$3.25 outside the United
States. Make checks or postal money orders
payable to CATHOLIC ACTION

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Vol. XXX, No. 11

November, 1948

Holy Father Analyzes Moral Danger To the Young Girl of Today

Of more than ephemeral interest is the text of the address by His Holiness Pope Pius XII to delegates of the International Association for the Protection of the Young Girl, opening its recent four-day congress in Rome in early October. Educators, youth directors and parents will value the superb analysis of the subtle psychological factors underlying the false attitudes of some young women, which so frequently lead to moral disaster.—The Editor.

IF it pleases Us, in welcoming you here, beloved daughters, to praise once again the usefulness, beauty, and precious fruits of your work, as well as its unceasing progress, We experience a particular joy in witnessing the courage of those who are gathered here in countless numbers to worship. You need courage, and a great deal of it, to face the problems which confront you with all their difficulties, in all their number, variety, and gravity; you need it in order to provide, in so far as is humanly possible, for the means of preservation, of recovery, and rehabilitation; you need it to triumph over hostility, over skepticism, inertia, and indifference and to transform them, if possible, into interest, zeal, and convinced and efficacious cooperation.

Everywhere there is danger, evil is widely and deeply spread; this the more so since, too often, people hardly believe in them except after a sad, humiliating, and, in appearance, humanly irreparable collapse. Ignorance, weakness, inexperience, imprudence, excessive sensibility, and disordered imagination do double harm: they make this collapse more fearful and less feared. Under the pretext that in the past a young girl, brought up as in a hothouse, surrounded by anxious attentions, jealously guarded in her inno-

cence, risked being the victim of surprise at her first contact with the world and with freedom, the young girl of today often acquires the illusion that a completely contrary education and conduct will make her strong, hardened, immune, and alert in defense or in repartee; she takes for personality and vigor what is only, basically, carelessness, imprudence, or even shamelessness; she does not wish to convince herself that constant familiarity with the other sex, complete parity of occupation and conduct, although constrained for a time within the limits of strict morality, will sooner or later expose her to the danger of overstepping those limits. In spite of her unconcerned manner and even, occasionally, of her masculine mentality, the "modern" young girl keeps, in spite of everything, the innate and indelible character of her sex, her imagination, her sensibility, and her tendency, if not to a puerile vanity, often enough, at any rate, to an even more dangerous coquetry; she lets herself be caught in a trap even when she does not throw herself into it head first. She has the illusion of experience and thinks herself on this account superior to young girls of past generations. Although appearing more informed, she is often, in reality, less solidly instructed; her experience is superficial, sufficient to

tarnish her delicacy and freshness but insufficient to keep her on guard against the cunning and hypocrisy of seducers; also her experience is, above all, negative and she has discovered neither the grandeur, nor the beauty, nor the wholesome and strong joys of the role which claims her in the family and in society. The illusion of soundness and strength, the illusion of experience and prudence, both are food for a presumption to which she is by nature, however closely guarded, only too prone. She believes she can with impunity read everything, see everything, try everything, taste everything.

She will not listen to nor accept advice; at the slightest suspicion of "protection" she rebels. Protection means in her opinion humiliation, and servitude; she has no notion of the need she has for it to safeguard her feminine dignity and her noble spirit, in order to free herself from all the seductions, tricks, and flatteries of which she is the unknowing dupe and slave.

To sum up, she is disarmed before the peril. Pious perhaps—at least in her own way she believes herself to be because she attends, routinely or superstitiously, sometimes without understanding anything, a minimum of religious functions at which she cannot distinguish between the essential and

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CHRIST—

The Light of the World

By

REV. DOMINIC J. UNGER, O.F.M.Cap., S.T.L., S.S.L.

The placement of the majestic statue of Christ, the Light of the World, on its pedestal in front of our headquarters building, will make the following article especially opportune. Only a perusal in the very language of Sacred Scripture can reveal to us the profound significance of the Light that Christ is.

—The Editor.

LIGHT, in the Scriptural account, was made the first distinct creation (Gen. 1:1-4). It was needed to beautify all things and to make their beauty perceptible by man. This light-creation became the most beautiful symbol of God's own absolute purity and the radiant reflexion of His diffusive goodness. In turn it became the sacred symbol of the doctrines and precepts by which God enlightens the minds and guides the hearts of men to their eternal goal.

Most natural, then, was it that Christ Jesus who was radiant with divinity and who became the Teacher of men, should be called the Light. The Prophets of old foretold the coming of Christ as the rising of a light. Already Balaam saw Him in prophetic vision as "a Star [that] shall rise out of Jacob" (Num. 24: 17). Isaias frequently predicted that Christ would be the Light of the Gentiles. "The people that walked in darkness have seen a great light: to them that dwelt in the region of the shadow of death, a light is risen" (Is. 9: 2); compare Matt. 4: 15f, who notes the fulfillment of this prophecy; cf. also Is. 42: 6; 49: 6. "Arise, and be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee. . . . And the Gentiles shall walk in thy light, and kings in the brightness of thy rising" (Is. 60: 1-3). "Thou shalt no more have the sun for thy light by day, neither shall the brightness of the moon enlighten thee: but the Lord shall be unto thee for an everlasting light, and thy God for thy glory. Thy sun shall go down no more and thy moon shall not decrease: for the Lord shall be unto thee for an everlasting light, and the days of thy mourning shall be ended" (Is. 60: 19f; cf. also Mich. 7: 8f). Zachary, too, speaks of the light in the Messianic era: "And the

Lord my God shall come, and all the saints with him . . . and in the time of the evening there shall be light" (Zach. 14: 5, 7). Just before the appearance of the Light, another Zachary, the Baptist's father, foretold that, "the Orient from on high has visited us, to shine on those who sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1: 78-79). It was wisdom, then, on the part of God to lead the Magi by a bright star to the newly risen Star of Bethlehem (Matt. 2). When the aged and saintly Simeon, beaming with joy, held the Infant Christ in his arms, he rightly sang of Him as "a light of revelation to the Gentiles and a glory for thy people Israel" (Luke 2: 32).

No one, however, so clearly taught that Christ is the Light as He Himself. The first recorded instance was at the beginning of His public ministry in His discussion with Nicodemus: "Now this is the judgment: The light has come into the world, yet men have loved the darkness rather than the light, for their works were evil. For everyone who does evil hates the light, and does not come to the light, that his deeds may not be exposed. But he who does the truth comes to the light that his deeds may be made manifest, for they have been performed in God" (John 3: 19-21). Later, at the feast of the Tabernacles in the last year of His earthly life, He proclaimed Himself this Light. On this feast many lamps were hung up to decorate the Temple. Jesus had come to the Temple at daybreak to teach the people (John 8: 2). The sun must have just risen over Mount Olivet and cast its gleaming rays over the marble walls of the Temple. In this appropriate setting Jesus exclaimed: "I am the Light of the World. He who follows me does not walk in darkness, but will have the light of life" (John 8: 12).

On the same day, after Jesus had escaped from the Jews in the Temple, He passed by a man blind from birth. In a discussion that arose with the disciples, Jesus said: "As long as I am in the world I am the Light of the World" (John 9: 5). Quickly He spat on the ground, made clay, spread it on the eyes of the blind man. Then He in-

structed him to wash in the pool of Siloe. Marvellous! The man was able to see. The Light of the World had given him the light of his eyes chiefly that he might look on Him and confess Him to be the Son of God (cf. John 9: 38).

After His triumphal entry into Jerusalem while disputing with the Pharisees, Jesus explained: "Yet a little while the light is among you. Walk while you have the light, that darkness may not overtake you. He who walks in the darkness does not know where he goes. While you have the light, believe in the light, that you may become sons of light" (John 12: 35f). A little later, speaking of belief in Himself, He said: "I have come a light into the world, that whoever believes in me may not remain in the darkness" (John 12: 46).

In view of Christ's clear teaching it was most natural that the Apostles and disciples continued to speak of Him as the Light. John in particular loved this symbolic title. He began His Gospel by speaking of the Eternal Word as "the light of men," which "shines in the darkness, and the darkness grasped it not" (John 1: 3-5). John the Baptist, he explains, was not this light; he was merely the witness to the light (John 1: 7f), which is "the true light that enlightens every man who comes into the world" (John 1: 9). St. Paul, too, speaks of Christ enlightening the soul: "Awake, sleeper, and arise from among the dead, and Christ will enlighten thee" (Ephes. 5: 14). It is worth noting that Christ let His bright light physically and spiritually shine on Paul at his conversion (Acts 9: 3).

The beautiful concept of Christ the Light illuminated many a page of the early Christian writings, and it has never been quite forgotten by any Christian writer of note. It was very prominent in the lives of the early Christians. Appropriately it adorned lamps. It was inscribed on coins. It was frequently on epitaphs. It was early and often on the lips of Christians in liturgical hymns. Witness of this is the ancient morning prayer, "The Joyful Light":

"Joyful Light of the holy glory
Of the immortal Father, heavenly,
Holy, blessed, O Jesus Christ."

God Himself is light. According to the Psalmist He is "clothed with light as with a garment" (Ps. 103: 2), and according to the Apostle Paul, He "dwells in light inaccessible" (1 Tim. 6: 16). The Apostle James informs us: "Every good gift and every perfect gift is from above, coming down from the Father of lights" (Jas. 1: 17), inasmuch as He created the great lights of the heavens which are for man's benefit and which are images of the spiritual lights of grace that He bestows. He Himself is the perfect light, because He is all-spiritual and all-holy, and in Him there is "no change nor shadow of alteration" (Jas. 1: 18).

Simply yet magnificently St. John tells us of God's holy nature when he states: "God is light and in him there is no darkness" (of sin), and so "if we walk in the light as he also is in the light, we have fellowship with one another . . ." (1 John 1: 5, 7). God is light, moreover, because He is all-knowledge, and light is the symbol of knowledge.

Christ, too, as Eternal Word is the Light. St. John wrote quite plainly, "And the Word was God. . . . In him was life, and the life was the light of men" (John 1: 1, 4). The Holy Spirit revealed in the Book of Wisdom that Wisdom, the Second Person of the Blessed Trinity, "is the brightness of eternal light, and the unspotted mirror of God's majesty. . . ." (Wisd. 7: 26). St. Paul evidently alluded to this passage when he spoke of Christ as "the brightness of his (God's) glory and the image of his substance" (Hebr. 1: 3), thus indicating that the Son of God proceeds from the Father as a splendid ray from light, "Lumen de lumine," as we chant in the Nicene Creed. The Second Person of the Blessed Trinity proceeds from the Father after the manner of intellectual generation. But light is the symbol of intellection. So the Eternal Word is the radiant reflexion of the Eternal Father of Light. The Word was the Light that shone for man's benefit from the first creation through the light of reason and of faith, and that continued to shine through the darkness of the sin-filled world till the Advent of the visible Incarnate Light.

Not only as God, but also as Man is Christ the Light. Through the Incarnation the Light of the Word filled the soul and body of Christ, penetrated it, and made Him a Light. It was then that Christ even in His human nature became "the image of the invisible God" (Col. 1: 15) and "the brightness of his glory and the image of his substance" (Hebr. 1: 3). It was at the Incarnation that the Light came into the world in visible form (John 1: 9; 12: 46). As the Preface of the Blessed Mother has it: "She brought forth into the world the Eternal Light, Jesus Christ."

Christ is the "true" light (John 1: 9). John meant He is perfect, genuine in His nature. He is all light by essence and not merely by participation. He is, likewise, an eternal and perpetual light; He existed from all eternity, and He will exist for all eternity (John 1: 5, 9; 12: 46). He is the Light that nothing will ever be able to extinguish and that will never burn itself out.

Christ is the Light not merely for Himself. He is the Light also for our benefit. Whatever light we receive has as its perfect pattern the Light that Christ is. Our light will always be a mere reflection and imitation of His.

Christ is our Light, too, because He gives us of His light; He is the source of our Light; or, to use a technical term, He is the efficient cause of

our light. "(He) enlightens every man," as John tells us (1: 9). We heard Paul say, "Awake, sleeper, . . . and Christ will enlighten thee" (Ephes. 5: 14). He, moreover, beautifully compares the splendor of Christ's revelation illuminating the hearts of Christians with the light that lit up Moses' face on Mount Sinai (2 Cor. 3: 18; Ex. 34: 33-35). The effect of Christ's illumination is that we are in light and, in fact, become lights ourselves just as He is the Light. The Apostle Paul gave thanks to God thus: "Joyfully rendering thanks to the Father, who made us worthy to share the lot of the saints in light" (Col. 1: 12). To the Ephesians he recalled the facts that "you were once darkness, but now you are light in the Lord" (Ephes. 5: 8). To the Thessalonians he wrote: "For you are all children of light and children of the day: we are not of night, nor of darkness" (1 Thess. 5: 5). St. Peter, too, encouraged his readers: "You, however, are a chosen race, . . . that you may proclaim the perfections of him who has called you out of darkness into his marvellous light" (1 Peter 2: 9).

We receive of Christ's light by accepting His doctrine through faith, and so our being in light means living the life of Christ. Christ spoke of our possessing the light of life if we follow Him (John 8: 12; cf. 1: 3-4). For this reason the two titles life and light are often found together in ancient writings and monuments. In Greek the two tri-letter words were made into a cross:

PH
Z O E.
S

These words were found on reliquaries, on rings, on thresholds. The Latins imitated that by

L
D U X,
X

Leader-Light.

Christ is the source of our Light not only by making us lights but also by aiding us to operate in a supernatural manner. He is the intellectual and moral light for us. He dispells the twofold darkness of religious ignorance (1 Peter 2: 9; Rom. 2: 19; John 12: 35) and of sin (1 John 2: 11; 3: 19; John 1: 5; 3: 18f). He aids our minds by enlightening us with His doctrines; He aids our wills by directing us in our actions.

Christ enlightens our minds. He is the Light by being Mediator of truth. Natural light is the condition that makes it possible for us to see with our eyes. Light is then an apt image of the supernatural light of faith. In the Book of Wisdom several times Wisdom is spoken of as light precisely because it gives knowledge to others. "Who sendeth knowledge as light" (Eccu. 24: 37). "For I make doctrine to shine forth to all as the morning light, and I will declare it afar off" (Eccu.

24: 44). "Love the light of wisdom all ye that bear rule over peoples" (Wisd. 6: 23). Christ is the Light by revealing supernatural truths to us and by giving us the gift of faith to perceive these truths. That is what the Baptist's father referred to when he chanted: "To enlighten them that sit in darkness" (Luke 1: 79). And Jesus Himself indicated that connexion when, after having said that He is the Light of the World, He gave sight to the blind beggar and then led him on to believe in Himself as Son of God whom he was able to see with his own eyes (cf. John 9). In fact, He added immediately that He came into the world for the purpose of giving sight, physical and spiritual, to the blind, and, on the other hand, of making those who have physical sight blind spiritually, because of their stubbornness. Christ openly tells us that He is our Light insofar as we believe in Him whom we see: "I have come a light into the world, that whoever believes in me may not remain in darkness" (John 12: 46). This seeing of Jesus includes seeing Him work miracles as signs of His divine mission and even divine nature (cf. John 9 and 12: 37-40). St. Paul, too, informs us "For God, who commanded the light to shine out of the darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ Jesus" (2 Cor. 4: 6). And he prays that God may give knowledge to the Ephesians: "the eyes of your heart enlightened, that you may know what the hope is of his calling. . . ." (Ephes. 1: 18). Paul considers his ministry of teaching Christ as an enlightening in the mystery of Christ (Ephes. 3: 9; cf. also 2 Tim. 1: 10). In view of this the Gospel itself is considered a light: "that the light of the Gospel of the glory of Christ, who is the image of God, should not shine unto them" (2 Cor. 4: 4). So in the Litany of the Saints we pray: "That Thou wouldst vouchsafe to bring back to the unity of the Church all those who have strayed away, and lead to the light of the Gospel all unbelievers."

Christ is, secondly, our Light by being Mediator of our moral life by His word and example. Physical light helps one to make his way along a road. A bright light was the guide of Israel on the journey out of Egypt (Ex. 13: 21). This was but a symbol of Wisdom who "conducted them in a wonderful way: and she was to them for a covert by day and for the light of the stars by night" (Wisd. 10: 17). Light as a symbol of the Law as a guide for right living was very familiar to the Jews. The idea occurs frequently in Sacred Scripture. Psalm 18: 9 sings that "the commandment of the Lord is lightsome, enlightening the eyes." Psalm 118: 105 chants that "thy word is a lamp to my feet, and a light to my paths." The Preacher informs us that God chose Moses to "give

light to Israel in his law" (Eccl. 45: 21). Wisdom says that by Israel "the pure light of the law was to be given to the world" (Wisd. 18: 4). How easy, then, it must have been for the Jews who heard Christ call Himself the Light of the World, to think of Him as the Law that would direct their steps along the path of holiness. Already Zachary expressed this office of Christ the Light: "in which the Orient from on high hath visited us . . . to direct our feet into the way of peace" (Luke 1: 78-79). Christ Himself said, "Walk while you have the light" (John 12: 35). He meant that people should believe in Him the Light and live according to that Light and thus be "sons of light" (John 12: 36). Again He said: "I am the Light of the World. He who follows me does not walk in the darkness, but will have the light of life" (John 8: 12). He meant that He is the Light of men inasmuch as they live according to His teaching and example. In keeping with this meaning the Beloved Disciple speaks of the Christians as living in light through the observance of the new commandment, of charity (1 John 2: 7-11). Those who do not love their neighbors are still in darkness. As Job would have it: "They have been rebellious to the light; they have not known his ways, neither have they returned by his paths" (Job 24: 13). Christ Himself complained that the evildoers love the darkness and do not care to bask in His light (cf. John 3: 19-21).

The Holy Spirit makes us aware that "the path of the just, as a shining light, goeth forwards and increaseth even to perfect day" (Prov. 4: 18). Therefore the followers of Christ are to "walk in the light," that is, they are to live continuously in the light, "as he also is in the light" (1 John 1: 7; cf. John 8: 12; 12: 35). They are to "walk then as children of the light. For the fruit of the light is in all goodness and justice and truth" (Ephes. 5: 8f). Since "the night is passed and the day is at hand, let us therefore cast off the works of darkness and put on the armor of light. Let us walk honestly as in the day" (Rom. 13: 12f).

Light is a source of joy. "The light of the eyes rejoiceth the soul" (Prov. 15: 30). "The light is sweet and it is delightful for the eyes to see the sun" (Ecce. 11: 7). The Jews recognized light as the harbinger of joy and prosperity. That is clear from this parallel: "Light is risen to the just, and joy to the right of heart" (Ps. 96: 11). Proverbs assures us that "the light of the just giveth joy" (13: 9). Baruch predicts that "God will bring Israel [from the Exile] with joy in the light of His majesty" (5: 9). Under the government of the Prince of Peace the joy of Israel is to be like the shining of a great light in contrast to the miserable darkness they had before (cf. Is. 9: 2).

Christ's light is salvation. To see by Christ's

light and believe in Him and to live in His light spells safety and salvation (cf. John 12: 46; 9: 11; 8: 12). With the Psalmist of old the Christian can exclaim joyfully: "The Lord is my light and my salvation" (Ps. 26: 1).

All in all, then, Christ the Light is an immense good for us, comparable in the supernatural life to the boon that light and sight are in our natural life. He is a blessing for all men without exception, just as the natural light is. Christ's light shines for all and will benefit all who do not wilfully close the shutters on it. With Christ in mind, therefore, we can write what Moses wrote: "God saw the Light that it was good" (Gen. 1: 4).

From heaven Christ's light continues to shine on the world today by His guiding inspirations, but more so through His Church which He enlightens and guides that she might in turn enlighten and guide her own members. The Church is the continuation of Christ. She is the very light that Christ is. She alone has the true and unadulterated light of Christ which shines in all its pristine purity and splendor to enlighten in regard to all Christ's doctrines, to guide in regard to all His commands and counsels. That the Church would be a light by virtue of Christ the Light was foretold in olden times. Tobias, referring to the true Israel, says, "Thou shalt shine with a glorious light: and all the ends of the earth shall worship thee" (Tob. 13: 13). Isaiah in some of the various passages in which he prophesies of Christ the Light, also speaks of the true Israel, the Church, as the light of the Gentiles (cf. Is. 60: 3).

Today, then, if we wish to see Christ's light, if we wish to benefit by Christ's illuminating and guiding light, we must look for it in His Church. The light of the Church, being Christ's light, is no more outmoded today than the Son of God is or, by comparison, than the light of the sun is. There are those leaders of men who would like to have savants look for light to solve the problems of the world. But saintly and humble Christians realize that no search is needed. *The Light* is shining in the Church that Christ enlightens.

The Church is the Light of Christ because all Christians, illuminated by Christ's light, must teach others by word and example. Christ admonished His listeners: "You are the light of the world. A city set on a mountain cannot be hidden. Neither do men light a lamp and put it under the measure, but upon the lampstand, so as to give light to all in the house. Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven" (Matt. 5: 14-16).

The Church is the light of Christ in a special way because of her professional preachers and teachers. Of John the Baptist Christ said: "He

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INTERNATIONAL RELATIONS AND PEACE

Rita Schaefer

Religion In Life

Article III

I.

MORE than three years have passed since we hailed our victory in World War II—a victory over forces which recognized no law and pursued ruthless means to attain their ends. We looked forward then to the establishment of a true and lasting peace. We knew that progress would be slow; that the problems of economic, social and political rehabilitation would be great. We did not reckon, however, that much of our progress would not be in the direction of peace; that we would experience a tense international situation in which we would be ever conscious of the existing fear, insecurity, hatred, isolated wars and the continued violation of rights.

During this period of transition in many instances the desire for unanimity prompted the sacrifice of principles, the violation of rights and freedoms. The true requirements of peace—love, justice and charity—were sought in an atmosphere of material secularism without reference to God. The vacuum this created has since been filled in many instances by the state absolutism of Communist Russia. Grave and startling conflicts have developed in the political field. They have been highlighted by the Berlin crisis. They have prevented agreement on just treaties with Austria and Germany. They have brought about a struggle for the territorial integrity of Greece. They have led to an armaments race made more forbidding by the absence of agreement on international control of atomic energy.

In the field of international economic and social activities the differences have been less dramatic but none the less important. The lack of free access to the Danube presents a serious problem to the economic development of Europe as do the controlled trade practices of the eastern countries. The refusal of these countries to allow free interchange of information engenders fear, suspicion and unrest.

The seriousness of these situations, however, should not completely overshadow that progress

toward peace which has been made both within and outside the United Nations. Agreement has been reached through negotiation among many of the nations on means and ends in various fields of endeavor.

The cooperation of the three western powers in Germany and Austria is aiding to an appreciable degree the economic, political and social development of these countries. The European Recovery Program is a necessity which would have existed only to a lesser degree if there was no cleavage between eastern and western Europe. Its fulfillment is being assisted by the work of the UN Economic Commission for Europe of which Russia and a number of the satellite countries are members.

Realization of the ineptness of the Security Council is slowly dawning and steps are being taken to limit the use of the veto. In the meantime, one may look at its record of few but nonetheless important successes, such as the withdrawal of foreign troops from Iran and Lebanon and the establishment of a Committee of Good Offices to assist the Netherlands and Indonesia in the settlement of their disputes.

Greater progress is to be noted in the work of the Economic and Social Council, its various Commissions and the Specialized Agencies. Through these groups, studies of existing conditions are made with recommendations for improvement and treaties are drawn up to be ratified by the individual countries. The work of the Commission, composed of specialists, is carried out mostly through negotiation and exchange of information and experiences and is supplemented by the Agencies which have greater means of implementation. These organs are further assisted by the advice and cooperation of international non-governmental organizations competent in various fields of activity.

The problems which have been considered in this manner include: world health, production and distribution of food and agriculture supplies, development of industry, improvement of working

conditions and living standards, housing programs, the political, economic and social status of women, transport and communications, freer international trade, assistance to displaced persons.

A special field of endeavor by one of the UN Commissions has been the drawing up of an International Bill of Human Rights: a Declaration which will have moral force, a Covenant which will be legally binding on those nations ratifying it, and measure of implementation.

At the time of this writing, a draft Declaration is being reviewed for adoption by the General Assembly, to serve as a code for men and nations to act by. It affirms the usual personal and civil rights as well as a number of economic and social rights. As approved by the Commission on Human Rights it contains a fundamental mistake, from which the others stem. This is the absence of the recognition of God as the creator of man and the source of his rights. The efforts of a number of nations to remedy this defect are being opposed on the point that this involves philosophical discussions unnecessary to the adoption of such a Declaration—when in fact the real basis for a declaration of rights is the Divine origin and immortal destiny of man.

A Covenant, based on the Declaration but not including economic and social rights, and measures for implementation will be studied further by the Commission before they are submitted to the next session of the General Assembly for approval.

Although the General Assembly is limited to making recommendations and passing resolutions its value is of great importance. Its action carries the weight of the opinion of the majority of the nations of the world. The Assembly affords an opportunity for all peoples to be represented in deliberations on the work of the other UN organs and to suggest improvement in the procedure and scope of their work. It makes the final discussion on the matter and form of treaties, such as the one on the Control of Narcotics, Drugs and Prevention of the Crime of Genocide, which, following approval, will be referred to the individual nations for ratification. In general, its success is reflected to a great extent in the progress of the other organs.

II.

WITHIN its functional restrictions the United Nations has attained a considerable amount of success. It should continue to receive the full support of the peoples of the world and at the same time their studied consideration for enlarging its capabilities, through such measures as the elimination of the veto, the establishment of executive and legislative powers and compulsory jurisdiction of the court. They should

1948-1949 Forum Series

THE N.C.W.C. Forum Committee, representative of the departments of the National Catholic Welfare Conference, offers its 1948-49 series of eight articles, month by month, under the general title "Religion in Life." These have been prepared for general use and should be especially helpful to organization and educational leaders.

Use the articles:

For your own information

As texts for discussion clubs, forums, round tables, radio talks

As aids for organization and school programs

For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion.

increase their insistence that the high purposes expressed in the Charter be lived up to in accordance with international ethics.

These fundamental principles of international behavior have been expounded again and again by the Popes. The truth of these tenets of Christianity are manifest in the effect of their application testified to by history. Founded in belief in God as the source of man's rights, Christianity recognizes the state as a means for the attainment of man's end. And as man is bound in all his actions by the moral law, so too must the state, the instrument of man, act in accord with the precepts of justice, charity, veracity and the other moral rules governing human relations.

The opportunity and responsibility of Catholics to see that these principles are followed is exceptional. This was pointed out eloquently by Pope Pius XII in an allocution delivered a year after the end of the war, *Catholics and World Reconstruction*. "You are numerous," he said, "more numerous than would appear, while others have to lend discipline strength to their ranks by boasts and imposture. You are powerful, more powerful than your opponents. The chief source of your strength lies in your inner convictions and these are true and genuine, solidly grounded on eternal principles, and not on false concepts, on the fabrications of error, on lying maxims, on impressions or expedients of the moment. God is with you!"

The responsibility to make this strength effective lies particularly heavy on American Catholics. The outstanding position of America in the world affairs has been attained through the abundance of material resources as well as spiritual well-being. The dangers of attributing too much to and depending too much on our material strength are great. They can only be offset by the development of our spiritual power in our leadership which will mean the difference between peace and no peace.

This calls, first of all, for individual spiritual development and fulfillment of the admonitions of our Lady of Fatima. Prayer and sacrifice are necessary requirements for the attainment of peace as well as exemplary action in one's private and public life.

And next is the need for knowledge in order to form an intelligent articulate public opinion. Secular publications should be referred to only when they are respected for their veracity and objectivity in the presentation of fact. The Catholic periodicals and radio programs and publications such as those issued by the National Catholic Welfare Conference and the Catholic Association for International Peace serve as an invaluable source and analysis of the necessary information. It is incumbent upon all those who can to contribute to this knowledge through writing and lecturing as well as teaching.

The responsibility of everyone to make known his views to his government representatives is appreciated by them and was quite well expressed by ex-Ambassador Bliss Lane who said, "It is the grave duty of the individual citizen in every democratic nation, unceasingly to press upon his chosen representatives in all branches of government the folly of political opportunism and the wisdom of fearlessness based on moral integrity." In addition those who can, should seek and accept positions of authority in the domestic and foreign service of the government.

The most effective way of articulating opinion is of course through organizations. The importance which is attached to non-governmental organizations is manifest in the consultative arrangements which the UN has made with them. The International Union of Catholic Women's Leagues, of which the National Council of Catholic Women is an affiliate, and the International Federation of Christian Trade Unions are among those groups which have had an opportunity through these arrangements to special consideration of their views as presented to various Commissions of the Economic and Social Council. This was particularly true in the discussion on human rights when both groups made interventions in behalf of the sanctity of marriage and freedom of religion.

The Department of State also recognized the value of such cooperation. It has an information program directed at keeping national organizations up to date on developments in America, foreign policy and at the same time soliciting comments and suggestions from those groups.

In addition, organizations afford an opportunity for influencing public opinion. This is done in a great part through forum meetings, lectures, institutes, radio programs, and the publications and distribution of periodicals and pamphlets.

Participation in organizations should not be restricted to Catholic ones but should be especially encouraged in those secular, civic and professional organizations where there is need and possibility of injecting Christian principles in their programs.

Concern with international affairs is not just an academic concern which has no relation to the life of the individual or local communities. It is a positive approach to the betterment of conditions in all walks of life. For the relationship between international affairs and the individual and local communities is well known in times of war. In time of peace, however, it may be somewhat difficult for one—especially the non-thinking—to find any connection between specific developments in international relations and himself or his community. Greater than realization of that relationship is the appreciation of and striving for benefits that redound to all from the proper conduct of international affairs based on the respect for and protection of rights and on the law of God.

QUESTIONS

1. What have been the major obstacles to peace? Discuss.
2. Has there been any progress toward peace? Inside the UN? Outside the UN?
3. What is the basis of human rights? Of what value will a Declaration of Human Rights be?
4. Are states bound by laws other than their own? Discuss.
5. Do Catholics have a special responsibility and opportunity to work for peace? How?
6. What can you do to promote peace?

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CHRIST—*The Light of the World*

(Continued from page 7)

was the lamp, burning and shining; and you desired to rejoice for a while in his light" (John 5: 35). The great Apostle of the Gentiles said that God gave him this commission: "I have set thee for a light to the Gentiles, to be a means of salvation to the very ends of the earth" (Acts 13: 47). It is interesting to note that Paul here applies to himself a passage that Isaias wrote originally of the Messiah (Is. 49: 6). For the feast of a Doctor of the Church our Holy Mother chants: "O excellent Doctor, Light of holy Church. . . ." Yet Doctors and preachers and teachers are but the instruments of the Pope and Bishops, who are the official representatives of Christ. The Pope and the Bishops, aided by Christ's inspiring and guiding light, teach and direct souls unerringly and safely. Through them the Church is officially the light of Christ.

It should now be quite evident how fitting it is to adorn the headquarters of the National Catholic Welfare Conference with a statue of Christ the Light of the World. This Conference is the offi-

cial organization of the American Bishops, the representative teachers of Christ, under the Holy Pontiff, in the United States. This organization helps the Bishops to put Christ's teachings into practice, and to Christianize social life in America. It tries to make Christ's light shine into American homes and schools, offices and factories.

By way of conclusion—and without this conclusion the discussion of Christ the Light would be like a rosebush without a rose—we would note that Christ is the Light of Heaven, too. In fact, in heaven His function as light surpasses that function on earth as glory surpasses grace. Christ is the "perpetual light" that shines on the souls of the Blessed and permits them to see their Father. St. John tells us how he saw that in heaven "night shall be no more, and they shall have no need of light of lamp, or light of sun, for the Lord God will shed light upon them" (Apoc. 22: 5). "And the city has no need of the sun or the moon to shine upon it. For the glory of God lights it up, and the Lamb is the lamp thereof. And the nations shall walk by the light thereof" (Apoc. 21: 23f). If we permit the Light of the World to shine on us now, we shall for eternity live in Christ's ineffable light of glory.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

November, 1948

- 5-6—CATHOLIC THEATER CONFERENCE—Mid-Atlantic regional meeting, New York, N. Y.
- 6-8—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Province of Boston, Manchester, N. H.
- 10-12—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Province of Baltimore, Jacksonville, Fla.
- 17, 18, 19—ARCHBISHOPS AND BISHOPS OF THE UNITED STATES—annual meeting, Washington, D. C.

December, 1948

- 28-30—CATHOLIC ART ASSOCIATION—national convention, Cincinnati, Ohio.

January, 1949

- 25-27—SODALITY OF OUR LADY—eleventh annual meeting of diocesan directors, St. Louis, Mo.

April, 1949

- 19-22—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—46th annual convention, Philadelphia, Pa.

May, 1949

- 1—N.F.C.C.S. WISCONSIN REGIONAL COUNCIL—Holy Hour, Marquette University Stadium, Milwaukee, Wis.
- 1—N.F.C.C.S. LOS ANGELES REGIONAL COUNCIL—Mary's Hour, The Coliseum, Los Angeles, Calif.
- 10-12—CATHOLIC COMMITTEE OF THE SOUTH—annual convention, Lexington, Ky.

June, 1949

- 2-3—CATHOLIC PRESS ASSOCIATION—39th annual convention, Denver, Colo.

October, 1949

- 16-19—CATHOLIC RURAL LIFE CONFERENCE—annual convention, Columbus, Ohio.

NATIONAL COUNCIL CATHOLIC WOMEN

Merci, Catholic Women of America
—Women at Rio's Social Action Congress—D.C.C.W. Conventions Consider Woman's World Role

MERCI, CATHOLIC WOMEN OF AMERICA

SISTER REGEREAU

We are pleased to bring our readers this digest of the address given by Sister Regereau, director, Social Services, Daughters of Charity of St. Vincent de Paul, Paris, France, to the N.C.C.W. Convention in New Orleans, September 11-15.

I AM greatly touched and happy to be with you today as the messenger of the gratitude of the people of France. When I recall how the activity of War Relief Services—National Catholic Welfare Conference began, grew and developed in France, I feel as if it were a fairy tale. A second World War had reduced our beloved country to ruins. By her sufferings and her prayers she implored the help of God. You saw our misery and—like Veronica—you dried our tears. You, Catholic women of America, have sacrificed time, money and energy; you have sent food, clothing, medical supplies and a thousand other things to your needy brothers and sisters across the sea. Yes, dear friends, you have not only preserved the body; you have helped our Church give new life to the very soul of France.

Around the end of 1944, the Mother General of the Daughters of Charity of St. Vincent de Paul received a cable from Monsignor O'Boyle asking her to put our Sisters at his disposition for the distribution of the goods sent by the generous people of America. Regardless of the difficulties which this distribution might involve, Mother thought only of relieving the misery that surrounded her. In a country as devastated as ours, where all classes were impoverished, justice in distribution was very necessary. It was determined that our sisters were to act as a liaison in each diocese between War Relief Services and the people.

Under the program eight projects were set up: Infant feeding, orphanages, lunches for undernourished parochial school children, vacation camps, aid to the aged, to the sick, in hospitals or through home visiting, help to refugees, and special help for prisoners of war and cloistered communities. The war-stricken, homeless and refugee people in each diocese were the first to receive your generous gifts. Normandy, Brittany, Alsace, and Lorraine suffered most from the war and the fighting. Other areas were notoriously undernourished, especially in the mountainous region of the south,

where no milk could be procured for the children. In agricultural areas we provided clothing and other items which the people lacked.

In large cities, in great industrial centers, the poor are hidden away out of sight in tenements and in the attics of old houses. Those who nurse the sick and visit the poor and the aged are well fitted to discover and alleviate this misery. In this classification we must not omit the "new poor"—those who had a share of this world's goods but who lost all in the terrible bombings that left nothing but memories. For the past four years your gifts have kept alive thousands of people who otherwise would have died of neglect. Do we not need a new psalm to celebrate the gratitude all the countries of the world feel toward America?

More than two thousand towns and villages have received the visits of the trucks loaded with large cases and showing the wonderful emblem of the N.C.W.C. Without long speeches, all the peasants, children, and priests could immediately understand that here were gifts of the Catholic American people. How many times have I regretted that you could not see the joy of an old woman receiving a tin of milk, a sick prisoner of war a warm pullover, the smile of a young girl trying on a nice coat, or the tears of a young mother over a lovely layette. But the most emotional for me always is the strong handshake of the workers who receive with stupefaction the splendid American shoes. Often I could not stop my tears at the sight of so much happiness brought about by your generosity in the name of Christ.

I wish I could tell you that the crisis in France is over, that there is no further need for help. But there are still so many factories not rebuilt that the people of France cannot obtain food and clothing, which have been so closely rationed since 1940, and are still living amidst their ruins.

Before I sailed, I visited Cardinal Suhard, the Archbishop of Paris. His Eminence was glad of the opportunity to send you, the Catholic women of

America, the gratitude of the Church of France. He prays that you and your families may receive the blessings of Heaven in return for your magnificent charity.

May the Queen of Mothers protect you always.

NEWS NOTES

Mrs. Robert Mahoney, national chairman, Committee on International Relations, is a member of the National Citizens' Committee for United Nations Day, which, in accord with a resolution of the UN General Assembly naming October 24 as United Nations Day, is urging the observance of this day to make known the aims and achievements of the UN and to enlist support for the work of the organization. Mrs. Mahoney prepared program suggestions for United Nations Day which were carried in the October issue of the *N.C.C.W. Monthly Message to Affiliated Organizations*.

Miss Ruth Craven, representing N.C.C.W. as its executive secretary, signed a petition made by numerous international and national organizations to the UN General Assembly in Paris, asking that a convention be adopted "for the prevention and punishment of the heinous crime, Genocide." The petition pointed out that the General Assembly had, on two occasions, "condemned the mass destruction of racial, religious and other human groups as the international crime of Genocide and called for an international convention designed to prevent this crime and punish offenders." It said: "The world is now looking to you, the Members of the General Assembly, to fulfill your pledge by adopting a Genocide convention which will, we hope, become a Universal Charter for Life and Culture." The International Union of Catholic Women's Leagues is also signatory to the petition.

Miss Frances N. Douglass, Negro Catholic educator and sociologist, has been appointed a member of the New York City Board of Higher Education. Miss Douglass helped to set up the Catholic Conference on Industrial Problems' Interracial Office which developed from a seminar on Negro problems in the field of social action, called by the N.C.W.C. Social Action Department in 1946, to which Miss Douglass was a delegate.

Miss Dorothea F. Sullivan, staff member of the National Catholic School of Social Service of the Catholic University of America, is in Japan for six months' service with the Army Department. She will give training institutes for youth leaders to Japanese club and organization workers.

Miss D. Teresa Pazos, director, Department of Inspection of Working Conditions for Women and Minors, Lima, Peru, and Mrs. Beatriz J. de Rubiano, administrative assistant, Ministry of Labor, Bogota, Colombia, are in this country on a grant to study the conditions for women and chil-

dren in the United States. They were recent visitors to N.C.C.W. and will tell of the visit to their respective Women's Catholic Action.

Word has been received at headquarters that the League of Women of Cuba will hold its second national meeting on November 27.

The first postwar congress of the International Association for the Protection of the Young Girl was held in Rome in September. The inaugural session was an audience with the Holy Father, whose address appears on page 3 of this issue of *CATHOLIC ACTION*. N.C.C.W. was represented by Very Rev. Ernest J. Primeau, priest of the Archdiocese of Chicago and rector of Santa Maria del Lago College, Rome, as observer.

WITH OUR NATIONALS

American-Lithuanian Roman Catholic Federation . . . Leonard Simutis, president, Lithuanian American Council and Lithuanian Roman Catholic Alliance of America, and secretary, American-Lithuanian Roman Catholic Federation, affiliate of N.C.C.W., headed a delegation which presented an appeal to President Truman for United States leadership in bringing about a UN investigation of conditions in the Baltic States and measures to protect their inhabitants.

Daughters of Isabella . . . The National Board of Direction, D. of I., at its meeting following the National Convention, voted gifts to Our Lady of Victory Missionary Sisters, Huntington, Ind.; Our Lady of Wisdom Chapel, University of Maine; Religious of the Cenacle; Sacred Heart Radio Program; and Good Samaritan Hospital, Selma, Ala. The U.S. delegates also voted to continue their contributions to the correspondence courses in religious instruction and to the crippled children's sustaining fund, while the Canadian delegates voted continuance of their contribution for scholarships in Canadian schools.

International Federation of Catholic Alumnae . . . Dr. Miriam T. Rooney, legislative chairman, I.F.C.A. and recently appointed faculty member of the Law School of the Catholic University of America, was received by the Holy Father during a recent trip to Europe and given a very special blessing for her new work. The I.F.C.A. sent a petition to Fatima by the pilgrims visiting Portugal in October, imploring the intercession of Our Lady in behalf of the canonization of Mother Elizabeth Ann Seton. The New York State Chapter, I.F.C.A., is conducting a forum series during October on "Safeguarding the Family."

National Council of Catholic Nurses . . . Miss Anne V. Houck, executive secretary, N.C.C.N., was named director emeritus of the school of nursing of the Maumee Valley Hospital in an unanimous vote of the hospital board of trustees.

WOMEN AT RIO'S SOCIAL ACTION CONGRESS

Notes from the report of Miss Linna E. Bresette, N.C.C.W. representative at the first convention of the Inter-American Catholic Social Action Confederation, held in Rio de Janeiro, in August, 1948.

THE Inter-American Catholic Social Action Confederation which met in Rio de Janeiro in August, 1948, was a direct outgrowth of the two Inter-American Seminars held in previous years, the first in Washington in 1942 under the auspices of the Social Action Department, N.C.W.C., the second in Havana, Cuba, in 1946 under the joint sponsorship of Cuban Catholic Action and the N.C.W.C. Social Action Department.

Women were not invited as delegates to either of the first two seminars. The plan to affiliate organizations in the newly organized Inter-American Catholic Social Action Confederation made possible their representation. How quickly they took advantage of what seemed a real opportunity was an indication of their interest in the aim and purpose of the Confederation, which is to work for the "social and economic welfare of the peoples of the Americas and the peoples of the world according to the social principles of the Church."

There were 19 women delegates at the convention from six countries: 2 from Argentina; 10 from Brazil; 1 from Bolivia; 3 from the United States; 2 from Venezuela; 1 from Uruguay.

Among the many outstanding women in attendance were Senorita Marta Maria Ezcurra and Senora Pineiro Pearson from Argentina, Senora Leticia de Osorio from Venezuela, Senorita Adela Freire Munoz from Uruguay, Senioritas Stela de Faro, Balbina Ottoni Vieira, and Helena Junqueira from Brazil, and Senorita Alicia Banos from Mexico. Senora Pineiro Pearson was representing not her country, Argentina, but the Bureau of the International Union of Catholic Women's Leagues, of which she is a member.

The convention opened with Mass in the beautiful Gloria Chapel, after which the delegates and observers met to hear the inaugural address of Dr. Alceu Amoroso Lima, professor of Literature at the Catholic University of Brazil and president of the Instituto Social. Doctor Lima's speech and that of Most Rev. Karl J. Alter, Bishop of Toledo and episcopal chairman, Social Action Department, N.C.W.C., sounded the keynote of the convention, indicating that it would be guided by Catholic social teaching.

There was no special women's program planned, but women were privileged to speak on any of the subjects scheduled. When the subject "Best Methods of Catholic Social Education and Action" was discussed, I was given permission to speak. I told

briefly of the organization of the N.C.C.W., its numerical strength, and its education program through its many study clubs, its institutes, its monthly publication, and its presence on many important committees. I also told of the adult educational program of the Catholic Conference on Industrial Problems, in which the N.C.C.W. cooperates.

In order to achieve closer contact with the women delegates, I secured the cooperation of Miss Stela de Faro, secretary of the Women's Catholic Action of Brazil, in arranging a meeting for the women. Many of the delegates and students of the Social Service schools were present. I extended greetings from the N.C.C.W., and told how eager the Council is for closer contact with Catholic women's groups in other countries and for an exchange of information on activities.

Editor's Note: An article on the convention and formation of the confederation was carried in October issue of CATHOLIC ACTION.

D.C.C.W. CONVENTIONS CONSIDER WOMAN'S WORLD ROLE

THE Catholic woman's growing consciousness of her worldwide mission is evident as diocesan council conventions consider national and international needs to be met by women.

Helena . . . Keynote topic at all conventions might have been that of Most Rev. William J. Condon, Bishop of Great Falls—"Catholic Leadership in a Confused World"—His Excellency's address to the 29th annual convention of the Helena D.C.C.W., August 29-31. Nearly 200 delegates and guests attended the convention, which opened with Mass celebrated by Most Rev. Joseph M. Gilmore, Bishop of Helena. Addresses were given by Rt. Rev. Msgr. F. X. O'Farrell and Richard F. Meehan, resettlement director. Mrs. T. Dale Edwards, president, continues in office.

Peoria . . . The 800 women attending the Peoria D.C.C.W. fifth annual convention, August 29, were reminded by Most Rev. Joseph H. Schlarman, Bishop of Peoria, that no one stands to lose so much and suffer so much as woman under the slavery of so-called equality of Communist control. Miss Margaret Hughes, national director, Province of Chicago, told how women's groups can aid in DP resettlement. Other speakers included Rev. J. F. Garrahan, spiritual director, and Stephen P. Breen, associate director of the Scapular apostolate, who discussed the message of Fatima. Mrs. W. H. Harper, retiring president, presided. Her successor, Mrs. Edward Johnston, appraised the convention in saying: "This convention will be an inspiration to us, but we shall know its true worth only by the work done by us when we go home to our parishes."

Davenport . . . Most Rev. Ralph L. Hayes, Bishop of Davenport, told the 200 women attending the Davenport D.C.C.W. convention, August 29, that the knowledge of their accomplishments and progress should be an inspiration to go on with a good work that must continue and must succeed. Rev. Maurice Dingman, diocesan superintendent of schools, discussed the function of the Council, national, diocesan, and parish. Rev. Paul Budreau, Notre Dame CYO director, spoke on Catholic Youth work, urging the women to be "better parents, better exemplars, better influences for their children." Mrs. F. Harold Aid was re-elected president.

Grand Rapids . . . The 10th annual convention of the Grand Rapids D.C.C.W., held September 16, took cognizance of woman's worldwide role. With Most Rev. Francis J. Haas, Bishop of Grand Rapids, as guest of honor, the convention was addressed by Sister Mary Honora, I.H.M., president, Marygrove College, on "Catholic Women in the World Today"; Rev. John Fons, on "An Informed Catholic Is a Better Catholic"; and Miss Marie Mylan, on current conditions in Italy and France. Approximately 300 women were in attendance. Mrs. Charles J. Schoen was elected president, succeeding Mrs. J. Bernard Haviland.

Des Moines . . . Two hundred delegates to the 19th annual convention of the Des Moines D.C.C.W., October 2-3, formally welcomed their new Bishop, Most Rev. Edward C. Daly, O.P. Emphasizing the points brought out the preceding day by Rev. Peter O'Leary, diocesan director of the Confraternity of Christian Doctrine, His Excellency urged greater effort to win back to the Faith lapsed, or as he expressed it, "misplaced Catholics." Rt. Rev. Msgr. Luigi G. Ligutti, executive secretary, National Catholic Rural Life Conference, made a powerful plea for Catholic support of the resettlement program, in his talk on "Delayed Pilgrims." A Leaders' Workshop of four one-hour sessions with lively discussion was led by Miss Margaret Kelly, N.C.C.W. field secretary. Mrs. George Weiner was re-named president.

Amarillo . . . Speaking at the Amarillo D.C.C.W. convention, October 3, Most Rev. Laurence J. FitzSimon, Bishop of Amarillo, outlined the resolutions passed by the recent national convention of the N.C.C.W. His Excellency stressed those dealing with the Holy Father's guiding addresses to women, human rights, war relief, displaced persons, women's role in international affairs, and family life. The convention program dealt with "Today's Problems—A Challenge to the Catholic Woman." Speakers included Very Rev. Thomas D. O'Brien, Mrs. Joseph Warren, and Mrs. J. B.

77th DIOCESAN COUNCIL ORGANIZED

The Austin Diocesan Council of Catholic Women was organized on October 17 in conjunction with the annual convention of the Galveston D.C.C.W. Mrs. Norma Rankin, of Austin, was named president and Rev. S. A. Zientek, of LaGrange, spiritual moderator. It is with great pleasure that N.C.C.W. welcomes this newest affiliate.

Beakey. Reports of the year's work were given and resolutions passed. Mrs. J. S. Kiser, who presided at the convention, is succeeded as president by Mrs. Edmund Loerwald.

Spokane . . . Most Rev. Peter W. Bartholeme, Coadjutor Bishop of St. Cloud, was the principal speaker at the joint convention of the Spokane D.C.C.W. and D.C.C.M., October 3-5. The program, built around "The Christian Family," included child life, family education, family recreation, and Cana Conferences. The meeting culminated in a beautiful ceremony of the renewal of marriage vows, at which Bishop Bartholeme spoke and which was broadcast. Mrs. Harry B. Swanson is the president of the Spokane Women's Council.

San Antonio . . . The theme of the San Antonio A.C.C.W. convention, "Our Answer to the Pope's Peace Plan," evolved in a series of panel discussions covering the year's work. Three hundred women participated in the convention, held October 3 under the leadership of Mrs. Terrell Bartlett, president. Most Rev. Robert E. Lucey, Archbishop of San Antonio, called on the women to make the brotherhood of man a reality, and Mrs. Joseph E. Smith, of Denver, urged women to influence the formation and execution of laws. Mrs. Enrico Liberto was chosen president.

Winona . . . More than 1400 women attending the 4th biennial convention of the Winona D.C. C.W., October 6-7, were urged by nationally prominent speakers to exercise a powerful leadership in combating the evils and injustices in modern society by becoming living examples of truly Christian charity and deep and sincere Catholic faith. Solemn Pontifical Mass was celebrated by Most Rev. Leo Binz, Coadjutor Bishop of Winona, in the presence of the Metropolitan, Most Rev. John G. Murray, Archbishop of St. Paul. The sermon was preached by Rt. Rev. Msgr. Louis D. O'Day. The convention was arranged under the leadership of Mrs. L. L. Roerkohl, Winona D.C. C.W. president and newly-elected national director. Speakers included Mrs. Catherine Doherty, founder of Friendship House; William C. Smith, radio director, N.C.C.M.; and Miss Betty Schneider of Friendship House, Chicago. Brief talks were given by Archbishop Murray and Bishop Binz.

NATIONAL COUNCIL CATHOLIC MEN

Knights of Columbus Narberth Program—Nocturnal Adoration Society—
November Radio Schedule

KNIGHTS OF COLUMBUS NARBERTH PROGRAM

W. GEORGE HOFFNER

THE State of Washington has a population of about two million people of whom approximately ten per cent are Catholics. In the state there are two dioceses: Seattle with 111 parishes and Spokane with 47. The Knights of Columbus, six thousand strong, are organized in twenty-nine Councils throughout the state, culminating in the Washington State Council.

In September 1944, Most Rev. Gerald Shaughnessy, Bishop of Seattle, after discussing the matter with the Most Rev. Charles D. White, Bishop of Spokane, called upon the Knights of Columbus of the State of Washington to undertake publishing in newspapers throughout the state, articles of Catholic information. Speaking for both himself and Bishop White, His Excellency included in the request that the articles be published in paid-for space.

After approximately a year spent investigating the various movements and enterprises for publishing Catholic information articles in newspapers, the State Chairman of the new program, Stephen A. Cain, presented his findings to the two Bishops.

The articles of the Narberth Movement, sponsored by the National Council of Catholic Men, were selected, not only because of the low cost of copy, but more importantly because of their interesting style coupled with a fine dignity of presentation.

To finance the undertaking, after six district meetings, the Grand Knights of Washington were called together in September 1945. They adopted a plan for a voluntary assessment of one dollar per member.

The first articles were published on Sunday, March 17, 1946, in eight papers in Seattle, Tacoma, Aberdeen, Walla Walla, Yakima, Vancouver, Spokane and Wenatchee, with a total circulation of 501,165. The cost for one year was \$5,677.60.

The following year the assessment was increased to one dollar and fifty cents per member and five more papers added: Bremerton, Longview, Port Angeles, Bellingham and Centralia. The total circulation was now over 600,000 per week.

The papers have cooperated with us at every turn. For example, not only do they comply with our request that the articles be kept off the church page and run in the main section, but they have given us very special rates. Since we pay for them, the papers have an easy out when non-Catholic ministers and others want to run "answers" to our statements. They don't want to pay like we do!

A couple of times advertisers have asked the papers to cut out our articles. The answer was: they pay just as you do.

Results have been most gratifying. While the first year's operation brought in a lot of crank letters, the second found us answering many sincere inquiries from 91 localities, including points in Oklahoma, California, Pennsylvania, British Columbia, Alaska and even Guam in the Marianas.

In giving the Knights of Columbus of the State of Washington this definite work of Catholic Action, the two Bishops did something very good to us; they further raised the whole morale of the Order in this jurisdiction by showing that we are needed in the field of Catholic Action and that they have confidence in us.

NOCTURNAL ADORATION SOCIETY

JOHN F. FEENEY

THE Society for Nocturnal Adoration of the Most Blessed Sacrament is a society for Catholic men. It was started in Rome by two priests and two laymen on the night of November 19, 1810. The purpose of the new society was to develop a corps of men who would adore the Blessed Sacrament during the nights of the

Forty Hours in the various churches in Rome.

In 1882 a group of energetic laymen under the leadership of Dr. Thomas Dwight, and with the encouragement of Archbishop Williams of Boston, formed the first American Society of Nocturnal Adoration. Instead of limiting their nights of adoration to the Forty Hours in one church

they held a night of adoration before the First Friday of every month in the Boston Cathedral of the Holy Cross. This plan of a monthly night of adoration in one central church was adopted by the Baltimore Nocturnal Adoration Society, started a few months later, and is the plan which has been followed in all cities in which the Society has since been established.

The Washington, D. C., Society of Nocturnal Adoration was established in January, 1936, and meets the night before the First Friday of every month at St. Matthew's Cathedral. At the time of the establishment of the Society adoration began at 10 p.m. and ended at 6 a.m. During the war, due to many of its members having been called to serve our country and because of transportation difficulties, the all-night vigil was suspended and the hours of adoration were changed to run from 7 p.m. to 11 p.m.

Members of the Society are assigned to Bands, each of which takes care of one hour of nocturnal adoration every month in rotation. Thus Band No. 1 may come from 7 to 8 p.m. this month. Next month it will come from 8 to 9 p.m., and so on. All members receive a post card notice a few days before the night of adoration reminding them of it and indicating the hour they are to be present. During the first half of the hour a portion of the Office of the Most Holy Sacrament is recited together. The second half is spent in silence, each man praying in his own way. Members are advised to make up their own acts of adoration, thanksgiving, reparation and petition during this second half hour.

Membership is open to any Catholic man or boy over 16 years of age. Members promise to come for one hour of adoration at night with the Society once a month. This promise does not bind in conscience under pain of sin. Recruits are obtained through personal contacts by members of the Society who pass out small pamphlets which set forth the purposes of the Society and which contain a form of application to be filled out and forwarded to the secretary. Also, the cooperation of pastors throughout the city is enlisted to bring the society and its purposes to the attention of the men and boys of their congregation.

The church in which the society meets is usually selected for convenient location, as there is only one Nocturnal Adoration Unit in each city. Membership, therefore, is city-wide.

In order to propagate the Nocturnal Adoration Society in the United States the parent group in Rome, by a diploma dated November 28, 1928, appointed the New York branch as headquarters for the United States. This unit is located at 184 East 176th Street, New York, N. Y. To establish a branch of the society it is necessary for a group of Catholic men who are interested in

fostering adoration of the Blessed Sacrament, in cooperation with the pastor of the church in which the adoration is to be held, to apply to the New York headquarters, where full particulars will be furnished regarding action required to be taken.

The faith that lives in the heart of a Catholic man knows why the Blessed Sacrament should be adored. As for the benefits that flow from so doing, the best proof is in personal experience. Ask a member—or try it yourself and see.

RADIO SCHEDULE

November, 1948

THE CATHOLIC HOUR

NBC Network, 6:00-6:30 P. M., EST
Sundays

REV. JOHN M. MCCARTHY
Chicago, Ill.

General Subject: Not by Bread Alone

November 7—Secularism

November 14—Scepticism

November 21—Science

November 28—Salvation

Music on the Catholic Hour by outstanding church and seminary choirs.

THE HOUR OF FAITH

ABC Network, 11:30 A. M.-12 Noon, EST
Sundays

REV. HUGH CALKINS, O.S.M.
Chicago, Ill.

General Subject: Helps for Successful Living

November 7—What Is the Worst Sin?

November 14—Index of Forbidden Words

November 21—Give God His Day

November 28—The Two-Way Street

Music on the Hour of Faith is provided by the Hour of Faith Male Quartette under the direction of Paul Creston.

FAITH IN OUR TIME

MBS Network, 10:15-10:30 A. M., EST
Thursdays

REV. FRED J. MANN, C.S.S.R.
Wichita, Kans.

General Subject: Human Nature in Marriage

November 4—It's My Nerves

November 11—Husbands Are Babies

November 18—Thinking About In-Laws

November 25—We Can't Understand Each Other

Music on the program is provided by baritone soloist and organist.

Television

Sunday, November 28, 5:05 P. M., WPIX—New York "Television Chapel." A special program featuring Rt. Rev. Msgr. Fulton J. Sheen.

N.C.C.M. is also cooperating in the presentation of Catholic films over stations of the American Broadcasting Television network. For schedules see your local papers.

HOLY FATHER ANALYZES MORAL DANGER TO THE YOUNG GIRL OF TODAY

(Continued from page 3)

the unessential because she approaches them mechanically or—God forbid—unworthy of the sacraments; she has of religion and piety only the merest veneer of pretended devotion, without substance, without depth, without doctrine. Skeptical in regard to the authorized teaching of the Church, she blindly believes what destroys dogma, morality, and discipline for her; she believes her improvised theologians, her companions of the office or factory! And in many cases it is in these conditions that she complacently faces life! How quickly she will fall! First some imprudent act at which she will laugh with a light heart; then a concession against which she will no longer have any scruples; finally downfall—will one say the first, prepared as she was by such beginnings?

Sometimes, alas, without its being noticed, without her taking heed or being alarmed, her heart is corrupted by many surrenders, by many secret sins, before a catastrophe reveals the decadence which, however, dates from the distant past. It is like those magnificent fruits at whose insides a worm has gnawed but whose corruption is known only at the moment one opens them to taste their deliciousness. Thus the scandal on the day it breaks out, trailing human dishonor after it, only reveals a profound evil which is much older and shows, behind the brilliant but false facade which crumbles, the rottenness which up to then it had masked. It would now take almost a miracle to save her.

More frequently, thanks be to God, the young girl's heart is not so corrupted. It is as yet only weakened, soiled, dangerously ill, or perhaps, mortally wounded, but it does not rejoice in its sin and its abjection. She laments for it; she alternates between sin and redemption, between consent and repentance; she debates with herself—more and more apathetically, it is true—before completely abandoning herself to a decisive temptation. But if she does succumb to it she does so because she is overcome by discouragement and despondency, both bad counselors. If, then, she should be lacking in support, let her be given that loving and strong upholder, that "protection" but lately refused as humiliating, else she consummates in her confusion her spiritual ruin, or becomes frightened and in her fright hides her crime with a new crime in order at least to save appearances, or, finally, abandoning all caution, renounces a redemption

that seems impossible to her and delivers herself to the servitude and slavery of an infamous exploitation; not a few "professionals of vice" have begun in just this way. Poor child! How much she needed protection in order to preserve herself when there was still time; how much she needs it now to support herself, to redeem herself, to reestablish herself in a new life. And there is the task, the holy but heavy and difficult task that you have been willing to assume in your Christian and supernatural charity.

The knowledge you have of the extent and depth of this plague, of the variety, perfidy and strength of its temptations has made you understand that the individual care of each of these young girls—certainly very necessary—will not suffice. It is not a question, today, of one lost sheep out of a hundred with the ninety-nine others remaining faithful and living in the shelter of the sheepfold! It is a question of the flock itself, whose shepherd too often sees his actions uprooted by the malice of the devil and of men, his sheep dispersed, wandering at the mercy of anyone who comes along.

Ah yes! The shepherd is paralyzed. Have We not made for you a balance sheet and a picture of all the campaigns undertaken and conducted with a satanic perseverance whose purpose it is to prevent or to reduce as far as possible the influence and the part played by the Christian religion in instruction and education, to neutralize the indispensable preventive and curative remedies for an adolescence which, frequently growing up in a contaminated atmosphere, offers to the contagion only a supernatural temperament already weakened or sadly disposed to submit to it? The shepherd is beaten, mortally beaten in the minds of a youth too disposed to welcome calumnies, malevolent and false insinuations, and satires which kill, more or less rapidly, the confidence it had in the priest, in the Church, and in Christ Himself.

That is why you understood that it is necessary to act on a large scale and to take large scale measures against this permanent and chronic social evil. But then there is a whole world of projects to establish and maintain in this incessant labor. And you have not recoiled; may you be praised for that. You will never lack Our encouragement nor the help of God, of which Our Benediction is your proof.

To act on a large scale, what does that mean if not that the number,

variety, and breadth of our works must correspond to all forms of danger and misery, to all situations, to all the needs and legitimate aspirations of the corporal, spiritual, and supernatural orders; that the urgency of immediate, concrete action must not make us forget the essential need for more general and profound action any more than the use of a specific medicine, whatever the urgency, must make us neglect the more important task of caring for the whole body. Whoever thinks seriously of these matters would be frightened by the gigantic program which they impose, were he not convinced of the unlimited power of the true love of Christian charity aided by the sovereign grace of God, and were his conviction not confirmed by the proof of what you have already done.

To achieve greater security for young girls, irreproachable institutions, homes, hotels, boarding houses, and restaurants, employment and orientation services, and qualified persons to look after them in railroad stations, ports, and airports are all excellent things and of major urgency. Moreover, it is necessary that these institutions do not remind one too much, because of ugliness, austerity, shabby need and poverty, of those wartime shelters and places of refuge which people were willing to enter only because of danger and their fear of bombs. It is necessary, on the contrary, that the young girl find there, without luxuriousness, the comfort, charm, expansive intimacy, and the joyful pleasure of true family life which can compete with so many dangerous and sinful attractions; it is necessary that she find there, even if she does not seek it spontaneously, food for her intellectual, artistic, social, and spiritual development, that she have at her disposal libraries, lectures, and not only moral and religious but also practical domestic instruction which will aid her in preparing herself for an honest, holy, and happy life in the future.

That is not all. In our age there can be no question of limiting ourselves to local, regional, or even national action; it is necessary that all your individual centers, as perfectly organized and equipped as one assumes them, become a link in an immense chain which will be able to encircle the entire universe. Is it then necessary to do all this and on such a grand scale, you will be asked? Better to moderate your ambition and to content yourself with a more modest achievement. Very well, but then how many young girls will be conscientious enough, prudent enough to

prefer our offers to the seductions of a world of follies, pleasures, and heady satisfactions for sensuality and vanity?

Yes, to establish and especially to maintain, advance, and make progress in an enterprise of such breadth, much zeal, much intelligence and skill, and much love are required. But they will not suffice. According to the present order of Providence you need to assure yourselves of sufficient devoted help to permit you to realize and develop your plan, and that is, as We said at the beginning, what demands from you another sort of courage.

The most formidable obstacle, perhaps, to your action is not the declared hostility of the enemies of God and of souls, nor that of libertines who see their prey taken away from them, nor that, even more ignominious, of those traders who enrich themselves without shame in what is called with a horrible but rigorous exactness "the white slave traffic." This hostility, in spite of its infamy, is, all things considered, still understandable enough. But what is stranger, seeing the value of the stakes, is that it is necessary for you to conquer the indifference and apathy, the very irony of people who consider themselves proper Christians, convinced and practicing Catholics. To open their eyes, to make them conscious of the gravity of the evil and of their own responsibility, to awaken their interest, to gain their sympathy, to obtain their help in any form at all is not the least important nor the least arduous part of your task.

We are obviously not able here to make a count of all the errors, pre-

tenses, and sophisms of these negative Catholics. It will be sufficient for Us, then, to state in one word the basic cause of their aberrance: it comes, above all, from their profound ignorance and their gross confusion in matters of doctrine and morality, even in the purely natural order, and therefore more so in that of Faith. Also, on the day when Christian men and women will see in their religion something other than a code of arbitrary laws subject to change with the times, with opinion, with caprice, or with the styles, when they will see something other than a formal ritual, empty of meaning and substance; on the day they are penetrated by belief in the existence and the majesty of God and in His justice; on the day they recognize other than in idle words the natural dignity of every human being without distinction in sex and condition, still more his destination through his admission to a supernatural life, to a life truly divine; on the day when they will taste the flavor of those great lessons of the Apostle: "Do you not know that your bodies are members of Christ? . . . Do you not know that your members are the temple of the Holy Spirit, who is in you, whom you have received from God, and that you are not your own? For you have been bought at a great price. Glorify God and bear Him in your body" (I Cor., 6, 15, 19-20); on that day, let Us say, the Christian man and woman, stripping off all egoism, all pharisaism, will believe that the dignity of the young girl who passes, careless, thoughtless, is not less than their own, but that her heart is so fragile that

a mere nothing could break it forever, her soul so delicate that a trifle could forever tarnish its purity. Finally, on the day when every sincere Christian man and woman will consider the social role of the man and woman, which is to perpetuate human society, to keep and enlarge here below the Mystical Body of Christ, to form, member by member, the eternal city of the elect; then, taking their responsibility seriously, they will not be content to respect the young girl in danger, they will wish at all costs to save her; they will understand the sanctity of your efforts and will give you their support.

Such is Our wish, beloved daughters, as it is yours. To whom shall we have recourse so that it may be realized; to whom shall we lift our eyes if not towards her, whose pure countenance gazes down on this poor world, enveloping it, bathing it in an atmosphere of purity, but of ardent and merciful purity? It gazes, this virginal and maternal countenance, on all those poor children, varying the expression of its tenderness according to their situations and needs; smiling on some, disturbed over others, wet with tears or full of reproach, but more pleading than severe. With what kindness it watches over you and your providential work, your work of preservation, salvation, and redemption. Through Mary Immaculate will descend upon you in abundance the blessings of the Father, the Son, and the Holy Ghost, in testimony of which We give to you, to all whom you protect, and to all who collaborate with you Our Apostolic Benediction.

N.C.W.C. COOPERATION IN UNITED NATIONS DAY

On December 24, 1939, His Holiness, Pope Pius XII, gave to the world his now well-known "Five-Point Peace Program" which stresses international cooperation. In subsequent years Our Holy Father has continued that stress and has concentrated year by year on varied fundamental relationships entering into successful world cooperation.

Today the United Nations Organization is the expression of this international cooperation and it was with sincere interest that Catholic effort was expended in the observance of UN Day (October 24), set aside by the General Assembly of the United Nations for celebration all over the world every year. UN Day was named to focus attention on the aims and achievements of the United Nations and to enlist support for the work of that organization. A "United Nations Week" had previously been publicized in this country by interested organizations and was set this year to close on the international "United Nations Day."

In its first three years the United Nations has made "real and substantial achievements," especially in the economic and social sphere, while "its failures, such as they are, lie in the political field," says a statement by the Education Committee of the Catholic Association for International Peace,

prepared for UN Week. The committee declared that "tremendous obstacles" stand between the UN and "still greater successes."

Catholic lay organizations have made their contribution to the observance of UN Day through specially planned programs. Representatives of both the National Council of Catholic Men and the National Council of Catholic Women served on the National Citizens' Committee appointed by Secretary of State Marshall to promote the observance of the day and both federations prepared and publicized program suggestions for their affiliated organizations.

Monsignor Carroll, general secretary of the National Catholic Welfare Conference, and Monsignor Hochwalt, secretary general of the National Catholic Educational Association, also served on the Citizens' Committee.

Through the National Catholic Educational Association the Catholic schools of the nation were urged to observe October 24 as United Nations Day.

The Catholic Press of the country and other Catholic facilities have gladly lent themselves to the support of the United Nations.

Month by Month with the N.C.W.C.

Archbishop Beckman Dies

While en route to New York to lead an American pilgrimage to the Shrine of Our Lady of Fatima in Portugal, Archbishop Francis J. L. Beckman, retired Ordinary of the Dubuque Archdiocese and Titular Archbishop of Phulli, became ill and died at the Alexian Brothers Hospital in Chicago.

Archbishop Beckman, who was 72 at the time of his death, had been active in work for the missions over a period of many years. He was co-founder of the Catholic Students Mission Crusade and served as chairman of the executive board from its establishment in 1918.

Ordained in Cincinnati in 1902, His Excellency continued his studies at Louvain, Belgium, Munich, and the Gregorian University in Rome. Returning to the United States, he served as professor at Mt. St. Mary's in Cincinnati, then as president of the seminary.

In 1923 he was made Bishop of Lincoln; from 1926 to 1928, he also served as Administrator of the Diocese of Omaha; and in 1930 was made Archbishop of Dubuque; in 1946 he resigned because of ill health.

May his soul rest in peace.

The Catholic School Is an American School

The program for American Education Week, November 7-13, issued by the N.C.W.C. Department of Education, has for its theme "The Catholic School Is an American School."

In the program prepared with the cooperation of the Commission on American Citizenship of the Catholic University of America an attempt is made to formulate Christian principles in a definite and practical manner. This is done not only for the possible inspiration and guidance of those who are engaged in the mighty mission of making the power of Christ felt in modern society, through Christian education, but likewise for the information and instruction of all who desire to become better acquainted with the social teachings of the Catholic Church.

The outline has a discussion topic for each day of American Education Week as follows: Sunday, The Good American Loves God; Monday, The Good American Loves His Home; Tuesday, The Good American Loves His Neighbor; Wednesday, The Good American Loves His Church; Thursday, The Good American Loves His Country; Friday, The Good American Loves His World Neighbors. Under each topic there are lists of suggested activities and readings. The latter includes publications of the N.C.W.C. and other sources.

Copies of the program have been mailed to 10,700 Catholic schools.

Second N.C.W.C. Printing of Mediator Dei

Deep interest in the N.C.W.C. printing of *Mediator Dei*, Encyclical Letter of Pope Pius XII on the Sacred Liturgy, is evidenced in the fact that the first printing was exhausted in two months and sustained, widespread interest has continued in the second edition. The publication comprises 80 pages and cover. The translation is that of the Vatican Library.

In addition to the Encyclical Letter, the pamphlet contains an eight-part discussion outline and suggested religious practices section by Rev. Shawn G. Sheehan, secretary, National Liturgical Conference. It is priced at 25c per copy; 10 copies, \$2.25; 20 copies, \$4.00; 100 copies, \$19.75; 500 copies, \$87.50, plus postage.

International Trade Pamphlet Issued

"The International Trade Organization" is the title of a new pamphlet issued by the Catholic Association for International Peace. Written by Sister Thomasice, O.P., the publication is presented as a report of the C.A.I.P. subcommittee on Economic Life. The subject is treated under three general heads: Trade Patterns of the Past; The International Trade Organization—A plan for World Trade Co-operation; and The I.T.O. in a Changing World Economy. It is available from the N.C.W.C. Publications Office at 15c per copy with a discount of 20 per cent on orders of \$5.00 or more.

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

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